

*The Blessing of a Good Name
at Death: 1-9*

139
Consider'd in a
S E R M O N
Preach'd at the
F U N E R A L
O F

Mr. Samuel Haward,
I N T H E

Parish Church of *St. Margaret* in *Loatbbury*
L O N D O N: On *Monday*, September
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By *Peter Newcome*, M. A. Vicar of *Hackney* near
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L O N D O N:

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The History of a Good Man
A. D. 1700

Considered in a
SERMON
FURNISH



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THE
BLESSING
OF A
GOOD NAME
AT
DEATH.

Eccles vii. 1.

*A Good Name is better than Precious Oyntment:
And the Day of Death than the Day of ones
Birth.*

THESE Words, as thus Read, seem
to consist of Two distinct Proposi-
tions.

The first, *That a Good Name* or Reputa-
tion; which is, when the common Voice
of Men, either of *All*, or *Most*, or *Best*
A 2 doth

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doth from the approv'd Evidence of a Man's worthy Behaviour, in the constant Tenour of his Life, give a frequent and commendable Testimony thereunto: This is better [tho' the other be *Precious*, yet not so *Precious* as a *Good Name*, which is better than *Precious* (or as it is render'd in some Translations, and the Word doth properly, in the Original, signifie *Good*) Oyntment or Oyl; which, being Compounded and Mingled with other Ingredients of rich and fragrant *Aromatics*, was of great Esteem among the Ancients, especially of the Eastern-Countries, for Pleasing of the Senses, Comforting the Brain, Refreshing the Spirits, Clearing the Countenance, Suppling the Joints, Conducing to Delight, to Chearfulness, to Health. And therefore, it seems to be us'd here *Figuratively*, to signifie all the Delights of Mankind: And then the Proposition is this, *That a Good Report among Men, for Being and Doing Good, is much more Valuable than all the Comforts of this Life.* Neither *Riches*, nor *Honours*, nor *Pleasures*, are Blessings comparable to true Worth and Goodness. A *Good Name* excels the most Costly, the most Delightful Entertainments, even the most *Precious Oyntment*. The

The other Proposition, is, *That the Day of Death*, the Time, and Moment of the Day, in which the Soul, being separated from the Body, leaves this World, and enters upon a new unknown State of Life, is also better [or, as some Read it, is as much better ; even as much as a *Good Name* is better than *Precious Oyntment* (understanding here a Note of Proportion or Similitude, to annex the two Propositions each to other) so much better (or however better also) is *the Day of Death,*] *than the Day*, or Article of Time, of *one's Birth* or Nativity, when we first began to Live in this State and World, where we yet are sojourning: The Sense amounting to this, — *That the going out of this World is better to a Good Man, than his coming into it.*

Both these Propositions seem to be imply'd in the Words ; and both certainly are equally true, tho' the latter may seem more a Paradox.

But there is yet another way of Reading the *Text*, which, tho' more obscure, seems ne're a whit less agreeable to the Original, and much more improving the Sense and Use-

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Usefulness of the Words; and which, therefore, must needs be more likely, most fully to answer the Mind and Intent of the Blessed Spirit, that inspir'd the Royal Preacher therewith: And that is, by uniting the Words into one Proposition, which is done by repeating the *former* in this *latter*; uniting the *two former Terms* of each together, which are a *Good Name* join'd to *the Day of Death*; and then ascribing to them the Preheminence in our comparing them with the *two latter Terms* of each so united in like manner together, accounting them *better than precious Oyntment* join'd to *the Day of one's Birth*. And the reason for thus Reading the Terms united, appears very clear: Because a *good Name* and true Worth, is the only thing that can make *the Day of Death* good, without which, *Dying* is the very *Curse* due to Sin, and the worst of Evil, as being the beginning of that which is so Eternally. And *precious Oyntment* (intended for the *Promotion* and *Indication* of Delight and Chearfulness) was what antiently us'd to be appropriated to Days of Festivity and Rejoycing (such as *the Day of ones Birth* hath ever been made and reckon'd) whereon it was customary to *Anoint* in Token

Good Name at Death.

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ken of Rejoycing: And which, therefore, in Days of Sorrow was abstain'd from. As that one Instance is sufficient Proof, wherein *Joab* directing the *Wise Woman* of *Tekoah*, ^{2 Sam. 14. 2.} to act the part of a Mourner, among other things, forgot not to admonish her, not to *Anoint her self with Oyl* [or *Oyntment*, it being the same Word] intimating, That if she us'd her *Oyntment*, she would not be took for a Mourner, but for one that Rejoyc'd and Celebrated some Festival. So that as a *Good Name* is a proper Attendant of *the Day of ones Death*, to render it eligible at all ; so *Precious Oyntment* was wont to be appropriated to *Festival Days* (such as those of *Nativities*) to express Gladness and Mirth. And so then the single Proposition, comprising the whole Sense of the *Text*, amounts to this, *That, notwithstanding the Festival Rejoycings of our Nativities, yet the just Eulogies of wise and good Men, tho' attended with never so much Sadness and Mourning, on the Day of our Death, is much preferable.*

A good Name deserv'd, and preserv'd till *Death*, is better than *precious Oyntment*, or all the pompous Cost and Rejoycings wherewith was celebrated *the Day of our Birth*.

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The thing then preferable, is *the Day of Death* with a *good Name*; which is *better than the most fortunate*, and never so much celebrated *Birth*. Which that we may yet more fully apprehend the Sense and Usefulness of, I shall oblige my self to speak briefly to these three Heads. 1st, To shew who ought to be esteem'd to have a *good Name* due to them on the *Day of their Death*. 2^{dly}, The preferableness of this Blessing to the most fortunate and festival *Day of ones Birth*. And 3^{dly}, The Inferences of most obvious Use and Benefit, hence deduceable.

I. First then, *To shew you to whom a good Name is justly due at Death*. Because indeed, however Uncharitable and Morose Men are apt to shew themselves towards one another in *Life*, yet seldom or never doth any one want their good Word at *Death*: Insomuch that to *speake well of the Dead*, prevails even to a Proverb. And if to *Die with a good Name* were no more than to be *well spoke of*, and to be bewail'd among Acquaintance and Neighbours upon the first Notice and Report of our Death, few would either Live so scandalously, or
Die

Die so unhappily as to miss thereof. For the worst Men are not, ordinarily, void of all good Qualities, or at least the appearance of some: Nor the most Disconsolate, so absolutely Friendless, but when they Die, we shall be sure to hear one or other commending them for something, or at least not discommending them for any thing. And such a *good Name*, as it is nothing rare, so it is nothing worth to us on *the Day of Death*. It not being what some will say, but what all ought to judge, and the most and wisest are sensible of concerning us. For a truly *good Name* can be the effect only of true Virtue and Goodness. Greatness may get a Man a *great Name*, and Flattery may compliment him by a *false Name*; but only Goodness can entitle to a *good Name*, that will do him Good and Perfume his Memory after Death. *The Memory of the Just*, saith Solomon, *is Bless'd, but the Name of the Wicked shall Rot.* Tho' Envy and Calumny may do their worst to obstruct and blast the Repute of a just and innocent Man, yet his *Name* will prevail and recover it self, and live and flourish; if not in his Life time, yet to be sure at his Death, when the loss of such an one best teaches

Prov. 10. 7.

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Men

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Mat. 11. 19.

Men to understand and value his Worth, and Prejudice to his Person will give way to a just Estimate of his Virtue ; then, if not before, his Memory will smell Sweet in the Nostrils of all: And Heavenly *Wisdom* will never fail, at one time or other, to be *justi-
fy'd of all her Children* : But *the Name of the Wicked*, when Hypocrisie and Flattery have done their best to prevent it, *shall Rot*, and Stink in the Nostrils not only of all good and wise Men (whose Judgments are alone valuable) and even of their pretended Admirers (after that Death hath left them at liberty to Censure them according to Opinion and Desert) but much more in their own, when they shall come to Die, and apprehend the difference between the Praises of Virtue, and the Flatteries of Vice. So that to *die with a good Name*, is to Die after a good Life ; to which alone that is due ; and for which alone any Name ought to be deem'd Good. For as no Name can be good to a bad Man, so none can be bad to a good Man.

Phil. 4. 8. Therefore, says the Apostle,—*If there be any Virtue, and if there be any Praise*,—Intimating, That there can be no Praise due where there is no Virtue. According where-to is that of *Seneca, Gloria umbra Virtutis est*,
Repu-

Reputation is the Shadow of Virtue, which necessarily appears and vanishes therewith. And notwithstanding, therefore, the *Eulogies* that may promiscuously be scatter'd, yet are they due to none but the *Virtuous*: And tho' Men may flatter, yet can they give a *good Name* to no other. So that a *good Life* is the only *good Name* at *Death*. And that this is so, I come now to shew, by considering

II. *The preferableness of this Blessing, even to the most fortunate and festival Day of ones Birth.* Be we Born to never so wide Possessions; Welcom'd into the World by never so many, great and potent Friends, with never so much Joy and Solemnity: And tho' we may Die never so much *Disregarded* or *Bewail'd*, and be snatch'd away never so untimely from the kindest Fortune the World can give; yet if we retain our *Innocence*, or have been but so wise as to secure to our selves a *good Name* by a *good Life*; this alone will render the most sorrowful *Day of Death*, infinitely preferable to the most celebrated and acceptable *Day of ones Birth*. For be it consider'd

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1. *The Festivity of our Birth did not affect us ; whereas a deserv'd good Name at Death will stand us in the greatest stead.* Whatever was the Cost and Rejoycings when we were Born, no share of the Entertainment was ours ; who could make no Reflections to distinguish the Kindest from the most barbarous and unnatural Treatment ; but were naturally apt, then, to bewail our selves even amidst the Rejoycings for our *Births*. Nor can the most extravagant degrees of that noisy Solemnity, be likely to conduce any thing to still the Lamentations of the inapprehensive Babe. But a *good Name at Death* is an Entertainment peculiar to our selves. And tho' others may cast away their *precious Oyntments* and afflict themselves with Grief and Mourning to part with us ; yet shall we our selves, who at our *Births* Lamented amidst their Rejoycings, be now able, from a seasonable Reflection on a Well-spent Life, to Rejoyce amidst the loudest Lamentations of our Friends about us at our *Deaths*. *The Day of our Birth* was a Festival to others, but *the Day of a good Man's Death* will be so to himself : And he who had no share in the Entertainment of *that*, will enjoy

joy all to himself, when it will be most Seasonable and most Advantageous to him in *this*. So then, if there be any Felicity in the pompous Bussle on *the Day of ones Birth*, it is for others, and signifies nothing to our selves ; but the Happiness of a *good Name* in *the Day of Death* will be our own for ever. And tho' others may not have a share with us in the present Entertainment, yet will the *Testimony* of a good *Conscience* feast our selves, and enable us to Rejoyce, even in that sad Hour, *That in all Simplicity and God-² Cor. 1. 12.* ly Sincerity, we have had our Conversation in the World. And how much better, then, is it to be chear'd our selves at *Death*, than only to be the occasion, it may be, of a little good chear to others, which no way Affected us, but to our Disturbance, at our *Births*? If we take due care but to *Die well*, it little matters in what Solemnity and Mirth we were *Born*. Rejoycings then are Unseasonable and of no Advantage to us, who are only concern'd to get a *good Name* against we come to *Die*, which is far better. For again

2. *The Gladness, on our Birth-Day, was but the Prologue to our future Sorrows: Whereas a good Name at our Deaths, will be the Prologue*

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logue to everlasting Joys. Birth-Day-Festivals never hold long, but are frequently as much Bewail'd afterwards, as they were at first Celebrated with Joy and Mirth. For Man's Birth is the certain fore-runner of much Trouble, of Labours, of Disappointments, of Losses, of Crosses, and of Death at last; ushering into a World of Sorrows, and innitiating into a Life of Vanity and Vexation: Exil'd and Imprison'd in Tabernacles of Clay, which it is our continual Care and Toil (and all little enough) to maintain in any tolerable Repair for a while, at length to be driven with Violence out thence by its irreparable falling Ruins. The consideration whereof, instituted it customary among some of the Nations of old, to Weep and Lament their New-born-Babes; as intending to innure them from the first, to the Entertainment they must expect in the State they were enter'd upon. Yea, and after Experience, forc'd no worse Men than Job and Jeremy to reflect on their Nativities, for the Evils it had expos'd them to, with Malediction and Curse. *Let the Day perish, saith Job, wherein I was Born, and the Night in which it was said, There is a Man-Child Conceived, &c. because it shut not up the doors of my Mother's Womb,*

Womb, nor bid Sorrow from mine Eyes. And thus the Prophet *Jeremiah* cries out, *Curs'd* Jer. 20. 14. be the Day wherein I was Born; Let not the Day wherein my Mother bare me be bless'd. Yea, *Curs'd* be the Man, adds he, who brought Ty- verse 15. dings to my Father, saying, a Man-Child is Born unto thee, making him very Glad. No Gladness is oftner Blasted and more uncertainly Answer'd, than what usually is conceiv'd upon such Occasions. Yea, thus Expostulates the Prophet further, *Wherefore came* verse 18. I forth out of the Womb to see Labour and Sorrow, that my Days should be consum'd with shame? Even such are the Relentings too often occasion'd by the Day of ones Birth. If, indeed, the Gallantry and Joy at our Birth, could be secur'd to our following Days, through our whole Life: Or if we were Born to inherit our selves the Pleasure we then occasion'd to others; the Day of ones Birth might seem to bare some proportion to that of our Death: But, Alas! Man is Born unto Trouble. What Job 5. 7. Joy there is then is shar'd among others; only Trouble is his certain Lot and Birth-right; whereof he, presently takes Possession, however long he may wait for his other Inheritances. So that the Day of ones Birth, however Solemniz'd with Shew and Mirth by others,

others, yet to our selves is but the *beginning* of our Sorrows ; but *the Day of our Death*, however grievously repented, is the *end* of this Tragedy. And if we have been but so wise, as to have took care to act well our parts therein, so as to come off with the Plaudits of Conscience, and the just Memory of a *good Name* ; we shall instantly retire behind the Scene, and be there refresh'd with an *everlasting Rest* from all our past Fears and Labours. As much, therefore, as it is *better* to arrive into a safe Harbour, than to put off into the dangerous Deep, amidst the Hazards of Shelves and Storms, and a Thousand threatening Accidents, in continual Doubt and Fears ; to have all our Evils over and behind our Backs, than to have them before us in View or Expectation ; even to lye down to Rest, than to be thrust out to Toil and Danger : So much is *the Day of a good Man's Death*, *better than the Day of his Birth*. His *Birth*, tho' rejoyc'd at, made him but a *Man* : But the *Day of his Death*, tho' Lamented, Canonizes him a *Saint*. The *first* brought him out into a Sinful and Uneasie World ; the *latter* advances him into a Glorious and Happy Heaven. *That* only introduc'd him into a State of Imperfection,

perfection, this alone can deliver him there-
from and compleat him Perfect. The *first*
set him to Work, 'tis the *latter* must help
him to his Wages. *That* caus'd Glad-
ness to others, *this* will bring endless Joy
to himself. In a word, such were Born to
Die, but they Die to Live Eternally.
And therefore in their Consequences there
is no compare between *the Day of ones Birth*
and *the Day of Death*. But *this*, however
Sad and Frightful at present, doth as much
exceed *that*, with all its noisy Pomp and
Mirth, as *Rest* doth *Labour*, as *Happiness*
doth *Adversity*, as *Life* doth *Death*, yea, as
Heaven doth excel every Thing; being
what Eye hath not seen, nor Ear heard, nor
ever yet enter'd into the Heart of Man fully
to conceive. 1 Cor. 2. 9.

From the Premises, consider we now

III. Lastly, *The Inferences of most obvious
Use and Benefit thence deduceable.* The most
Natural and Considerable whereof are
these Four,

1. *We ought hence to Learn and be Convinc'd
of the Value and Excellency of a good Name.*

C

Not

Not so much what the Vulgar say, As how God and our own Consciences approve of us; to be Commended by whom, is the only Blessing that can turn our Sorrows into Joy, and will stick by us when all our other Blessings shall be rifled from us. It alone being able to make the sad and melancholy *Day of our Death*, infinitely *better* to us, than the most Gaudy and Festival *Day of our Birth*. For to *Die well* is of much more concern to us, than to have been *Born well*: Even as much as the Consequences of *Eternity* do exceed those of *Time*. We were all *Born* before we could be apprehensive of any Concern at all, and contemplate our *Births* but as already past; but *the Day of our Deaths* we all have before us, and are capable of Contemplating thereon as to come, we know neither *how soon*, nor in *what manner*. The consequence of our *Birth* we already know in part, and can make some Conjectures of the rest: But the consequence of our *Death* is altogether in the dark, and out of the reach of Experience, so much as to enable us to guess thereat in this State. Therefore when we think thereon, it is always with Dread,
and

and some misgiving Thoughts, and justly is *Death* call'd *the King of Terrors*, being ^{Job 18. 14.} the most momentous Article of Time we have to do with, that will decide for us an irrevocable Eternity of Happiness or Misery; which nothing can prevent or retard, nor yet support us under, but a *good Name*. This is the only Antidote against the Poison of Death's Sting, without which it Kills both Body and Soul together.

The Joy and Oyntment at our *Births*, have no influence on the future Happiness or Misery of our Life; and we might even as well *want* as *have* them: But a *good Name* and gracious Endowments at *Death* are of absolute Necessity, and the Fortune of eternal Ages depends thereon. This will make us Happy when nothing else can, and turn even the *Curse* of *Death* into a *Blessing*. And therefore this ought to be esteem'd by us as *the one Thing necessary*, and the chief Concern we have here to pursue; standing us in greatest sted, and conducing most to our Interest, by making our worst Day best to us; even the dreadful and momentous Day of *Death*, *better than the* gladfom and fe-

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stival Day of ones Birth. Methinks, we should need no other Inducement to prize and resolve upon *Goodness*, than this very Consideration of the vast Kindness it does us, in rendring *Death* not only Tolerable but Eligible to us. But

2. Hence, also, we have occasion to reflect on the *Vanity and Worthlessness of this present State we Live in*. That even our going out of it, is preferable to our coming into it. This not being a State design'd and suited to the utmost Capacities of rational and immortal Beings, where there is no Enjoyment for our perpetual Entertainment; or that can make us so Happy as our Powers are improveable to. If this World were our proper Abode, or Place of Happiness, our removal hence would be our Misery, because it would be to our loss of all Happiness: But seeing our quitting this State is preferr'd to our fullest Enjoyment, or most pompous Entrance upon it; therefore must we conclude, that all our Felicity is elsewhere, not to be enjoy'd but by removing hence, where we are only in our way to Happiness, but short of it.—*Dicique beatus, ante obitum nemo.*—The Sense of many Ages past hath taught us to call no Man Happy till after the Day of
his

his Death; nothing on this side of it being able to make him so. Here he must Contend, and Strive, and Labour to lay up, but he must not think of Enjoyment till he is gone hence. So that this *present* is not the *only*, or the *best* Life we may expect, where there is nothing to satisfy Desire, nothing but what will Vex and Disappoint. And therefore what a vain and worthless Life to Man is the present! And if God design'd only this for us, how justly might we Cry out with the Psalmist, *Wherefore hath God made all Men in vain!* For what would signify a *Life* to us that is worse than *Death*? Or a *Being* that is more profitably parted with than receiv'd? So that this is not the Life our Hearts ought to be set upon, or wherein we have any Encouragement to hope for Happiness. This is but our State of Tryal and Passage to a better: And for any Good to be enjoy'd at present, it is much more for our Interest to be *Call'd away* from it, than to be *Introduc'd* with never so great Rejoycings to it. *The Day of a good Death*, being much better than the Day of the most pompous Birth. And then,

Psalm 89. 47.

3. Hence, further, we see Reason sufficient to reconcile our selves to our own Deaths, when or how-

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howsoever, it shall please God to Call us thereto. For making it our Business to be and do Good enough to merit a good Name while we are here, *Death* will be but to our vast and inexpressible Advantage, and far better to us than our most gladfom *Birth* into this present State; to be exempted from which would not more alleviate our Fears than prejudice our Interest. What therefore Nature dreads, Grace and Faith should make us desire, and long for as the best and most advantageous Day of Being; even beyond that which entred us upon Mortality, and is only valuable for giving us Capacity for Immortality: For tho' the departure hence of a Man of a good Name, may leave his Friends in Sorrow, yet will that no more concern him on *the Day of Death* (when he shall find himself to have left them to his own so great Advantage) than he was concern'd at first in their Joy conceiv'd for his being Born unto them. At his *Birth* their Rejoycings were attended with his Lamentations; and at his *Death* their Lamentations will be attended with his Rejoycings. So that the Scene is chang'd, and the better side turn'd towards him from them, which before was shewn towards them from him; and

and which will be no more Grief to him, being *Dead*, than it was Joy to him, when he was *Born*.—Nor is, even, this Malady yet without its Cure, hence ready at Hand. For

4. Lastly, *Hence, finally, may be deriv'd Support sufficient to bear patiently the Death of our best Friends and Relations.* For why should their *Death* grieve us more than the *Day of their Birth*; which is so much better to them, tho' so much worse resented by us? Their Departure is, indeed, our loss; but 'tis their endless Gain. And must we needs shew our selves so selfish, as not to express so much Kindness for our Friends, as to sit down patiently for a little while with Loss for their so great Gain? But such is the preposterous Fate of Mankind: *We come, usually, into this World with Rejoycings to our Misery; and go out thereof with Lamentations, tho' to our Happiness!* Let Nature have its *course*, yet not without our Resolution and Endeavours to moderate hence, its *Measure*: So as while we Mourn for the Loss of our Friend, we may yet be Comforted for his Gain thereby. And at the same time we bewail our selves for *the Day of his Death*, be mindful to Bless God for the

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the good Name he hath left behind, that hath made it to him *better than the Day of his Birth* was ever accounted by any others.

And this now leads me so directly to the Object before us, that has occasion'd this *Assembly* and this *Discourse*; that I cannot, without Injury both to the Memory of the *Deceas'd*, and the further Edification of my *Hearers*, conclude without some particular, tho' short Notice of him. For a good Name, that is so seasonable at *Death*, can never be more seasonably mention'd and profitably Improv'd, than at a *Funeral*.

And that the *Deceas'd* hath left one to be remember'd by among us, I dare say, None that knew him, nor any that will inquire to know him, will mistrust the Assertion of Flattery. For

Phil. 4. 8.

In general, *Whatsoever Things are True, whatsoever Things are Honest, whatsoever Things are Just, whatsoever Things are Pure, whatsoever Things are Lovely, whatsoever Things are of good Report; If there be any Virtue, and if there be any Praise, he was the Man that, I*
verily

verily believe, not only oft and seriously *Thought* on, but heartily Desir'd and earnestly Endeavour'd to practice *these Things*.

For he was a Person of that plain Uprightness and undefigning Zeal, that as he could not *Impose* on others; so was not any ever, that I heard of, *Deceiv'd* in him. His was not an *Ostentatious* but an *Useful* Profession of Religion: Who *Did* as well as *Talk'd* well. And yet,

In particular, Few more than he discover'd a singular Delight in *pious Discourse*: Which in most Company he would usually give occasion for, and never seem'd to be weary of: Not meddling with *Religious Controversies*, but talking of what might promote *Religious Practice*.

He was an hearty Lover of all *good Men* and *Goodness*. And so mighty an Admirer of the excellent *Preaching* wherewith this City is, even in excess, so eminently Bless'd, that as it more particularly induc'd him to make it his Residence; so was he a constant Attender on that Ordinance, whenever Opportunity and Ability permitted. Never was he willingly or unnecessarily Absent from the *Sacrament*,
D the

St. Peters,
Cornhill.

the *Publick Prayers* every Day, or any of the *Week-Day-Lectures*, near at hand. And, with even transported Satisfaction (as I have heard him my self express it) did he most *Lord's Days* frequent the Congregation (one of the first, more particularly) noted for Uniformity, Decency and Order of *Liturgical-Devotion*; greatly endearing to him our *Establish'd Church* before all others, and confirming him in his Intentions to spend the remainder of his Days in this City. For being withdrawn from *Business*, and exempt from *Family Cares*, I have heard him say, He had now nothing else to do, but to attend the Service of God; for which, as he thought the *Church of England* fitly capacitated, so no where more advantageously than in this City.

I have been assur'd by them that both *knew*, and I believe were Affected and Influenc'd by it, of his dayly Strictness in Worshipping God both in his *Closet* and *Family*. And, even since his *Death*, hath been discover'd the Charity of his *Alms*, in much larger Proportions than ever appear'd before in his Life; which could
never

never be hid as not to draw after it then the Blessings of the Poor, and the Praises of all. His particular Esteem for the Religious Observation of the *Lord's-Day* was so very remarkable, that he hath peremptorily excluded all Prophaners of it (that absent the Publick Worship, or Loyter away that Sacred Time) from any Benefit of his bequeathed Charity. And which, therefore, he hath not less Piously than Prudently ordered by his *Will*, for the Weekly Provision of *Bread* in one Parish, in his own Country; And in another for the Annual Distribution of *Twenty Bibles*, with *Catechisms*, and *Woollen-Cloth*, for only such Poor as *Remember to Keep Holy the Sabbath-Day*; To whom a suitable *Sermon* is also ordered to be Preach'd once every Year by the Minister of the Parish.

Salford in
Lancashire.
Oldham.

It was this honest Zeal for God's Glory, that also made him early and eagerly to seek the Acquaintance and Welfare of that Worthy Society, in this City, for the *Reformation of Manners*; With some of the Members whereof he greatly delighted to spend his time, and was never un-

ready or short to Assist with his Purse. Whence, with what speed he could, himself became principally Instrumental of setting up the like Society in his own Country, in the Town of *Manchester* in *Lancashire*. To each of which Societies (both here and there) he hath, in Token of his Good Will to so great and good a Design, bequeathed *One Hundred Pounds* apiece.

I presume there is none here that will esteem This any Blemish to his *Good Name*. However some such Monsters of Scandal there have been, that have done all that Devilish Wit and Malice could do, to Disparage and Discourage this Piously Heroick Undertaking. Nor need we wonder, if *the Prince of Darkness* move all his Powers in Defence of his own *Kingdom*, that seems so fatally *Threaten'd*, and hath been not a little successfully *Disturb'd* in order (we may Hope and will Pray) to be at last *Confounded* thereby. And may *the God of all Grace*, by this particular Instance of *Charity*, thus directed, influence the Hearts of many, many more, to adorn their *Good Name*,
in

in such a manner, at their *Death*, for the continual Support and Encouragement of this Sacred Combination, that both *Needs* and *Deserves*, and will *Reward* the Assistance of all Good People, notwithstanding it meets with great and shameful Opposition from Bad People!

In this modest and useful Retirement, the Deceas'd most devoutly wound up, as well as his Chronical Infirmities would give leave, the broken Remains of his Life. And therefore, when he found himself a Dying, without any surprize at the Suddenness, he had the presence of Mind to tell his Friends about him, That *his Work was already done*: And *that he had then nothing more to do but to Die*; Calling upon God to strengthen his *Faith* and *Patience*.

And now his Work being done, it is our Work to be Directed and Encourag'd, by the Example he hath left, to do the remainder of Ours the better. For a *Good Name at Death* is a mighty Inforcement of a *Good Life*. Which as it ought to endear the Memory of the Deceas'd
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to us, and excite our Imitation; so may we have good Reason to Hope, that it hath already rendred *the Day of Death* better, far better to him, *than the Day of his Birth*. He is Happy in Joys above, while we are yet Struggling and in Pain, with our Fears and Cares here below. He is past the need of our Concern for him, which revolves upon our selves, yet short of his Security. Having then lay'd up the Remains of his *Earthly*, let us refresh our selves with the sweet Odour of his *Spiritual* Part, and always Esteem and Remember the *Good Name* he Deserv'd and Preserv'd till he Dy'd, to excite in our selves much more earnest Endeavours, Getting and Exercising true *Goodness*, to Improve and Perfume our own *Name*: That so when we also shall, in whatever Manner, and at whatever Time, put off these our *Tabernacles of Clay*, we may be *Cloath'd with the Building of God*; not made with *Hands*, *Eternal in the Heavens*: And Experience, to our endless and uninterrupted Satisfaction, how much better a *Good Name* is on the *Day of Death*, than all the most precious *Oyntments* and Splen-

2 Cor. 5. 1.

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Good Name at Death.

31

Splendid Preparations, for Pomp and
Rejoycing, against the Day of ones
Birth.

*This God, of his Grace and Mercy,
Vouchsafe thro' the Merits of Jesus
Christ our Lord! To whom, with
the Holy Ghost, be all the Honour
and Glory Now, and for Ever. Amen.*



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